

Those who are given to white lies soon become color blind.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

GOD'S GOODNESS

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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Is Your Conscience A Safe Guide?

By PASTOR W. B. DAVIDSON
Calvary Baptist Church
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"I have lived in all good conscience before God until this day."—Acts 23:1.

I. INTRODUCTION. Our text consists of the words of the Apostle Paul concerning his life as a Jew and as a Christian. He says that his conscience was satisfactory to himself, both as a Jew and as a Christian; but the Apostle Paul did not accept his conscience as a guide if we are to accept what He said to the saints at Corinth and recorded in I Cor. 4:3-4; "But with me it is a very small thing for I should be judged of you, not of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but

he that judgeth me is the Lord."

Goodspeed translates this passage as follows: "I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. For while my conscience does not trouble me at all, that does not prove that I am innocent." (The New Testament, An American Translation, by Edgar J. Goodspeed).

Paul's conscience as a Jew led him to live just the opposite life from what it led him to live as a Christian. As a Jew his conscience consented unto his persecution of the Christians, but as a Christian, he preached the faith that he once sought to destroy. But, Paul did not claim his conscience as a safe guide; although he said he had a good conscience—both

as a Jew and as a Christian. He couldn't possibly be right under both conditions.

Can your conscience be right when it will consent for you to live at the two extremes of life? Could Paul's conscience have been right at all times when he at one time was persecuting the very people that he later sought to protect?

II. CONSCIENCE DEFINED. The dictionary defines conscience as follows: "The moral sense or consciousness within oneself that determines whether one considers one's own conduct right or wrong."

This definition of conscience substitutes man's judgment for the Word of God. It transfers infallibility from the Scriptures to each and every man. If each man is to be his own judge of (Continued on page four)



Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing.—Psalm 65:11-13.

Predestination -- That Hated Word!

By FRANK B. BECK
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Baptist Church
Millerton, N. Y.

In the September 12th issue of the Look magazine (1950) is an article called: "The New Look in the Presbyterian Church" by Lewis W. Gillen. In this write-up bitter denunciation is made against the Bible doctrine of God's eternal predestination. Along with this attack some very interesting statements are made. If this be a true report of this denomination founded by John Calvin, Christians everywhere should weep bitterly and pray for its restoration to God.

The said article makes a mockery of soberness, refutes national prohibition, laughs at the Presbyterian's former fear of evil, his wariness of the

Devil, piety, constant prayer, condemnation of dancing and bewailing his iniquities and rejoices that they fear God a little less and love Him a little more. And it rejoices that the Presbyterian church has put the hated doctrine of predestination into the far background of its theology. And if this be a true report, then the silencing on the preaching of God's predestination was the beginning of their down fall. For when they dropped that hated word: "predestination" from their vocabulary they began to rob the Redeemer of His authority and when that happens all Divine authority goes.

Therefore it is not strange to read in this report that the church that hushed the hated word, predestination, from its lips is NO LONGER A HOLY church, but WORLDLY! The writer says that very seldom does one of their preachers speak out against such "worldly" sins as "smoking, drinking, dancing and gayety in general."

No more may a church deacon be yanked before a court of elders for "taking a nip (of liquor) before dinner."

DON'T FORGET



1. Thanksgiving is just around the corner.
2. Plan to attend services with us on Thanksgiving Day.
3. Our annual Thanksgiving offering for TBE, which is needed more this year than ever before.
4. Remember to be thankful.

And in the last three years they have made an increase of over 658,000 members. And though predestination is still found in the excellent creed of Presbyterians, in the Westminster Confession of Faith, it is sinfully silenced.

Why am I preaching on predestination? Because it not only has been held by Bible believing Presbyterians, but also by Baptists. The Philadelphia Confession of Faith, The New Hampshire Confession of Faith uphold predestination or election and they are strictly Baptist Confessions. According to Prof. W. J. McGlothlin, French, Belgian, German, Swiss, Danish, Hungarian and Russian Baptist Confessions all likewise maintain the hated doctrine of predestination.

I am preaching on predestination because it is a BIBLE doctrine.

I am preaching on predestination because it is shamefully denied and ignored in many otherwise fundamental churches.

I am preaching on predestination because I have been ir-

resistably led to preach on it this morning, by the Holy Ghost.

If I really proclaim the pure Gospel of the grace of God I must include predestination. No Gospel more fully presents the way of salvation and no Gospel more fully calls upon men to exercise faith in the Son of God, than the Gospel of St. John. And NO Gospel speaks more strongly of GOD'S PREDESTINATION or election.

If I turn to the Epistles to study salvation, NO Epistle speaks more thoroughly of salvation than the Epistle to the Romans, and NO Epistle speaks more strongly of GOD'S PREDESTINATION and election. If I turn to the Epistles for instruction on victorious, holy living I cannot help but turn to Ephesians and yet in the very (Continued on page three)

"HOW CAN THESE THINGS BE?"

This was the question that was asked by Nicodemus the night he came to Christ.

Jesus had already explained to him the difference between the natural birth and the spiritual birth. He had told Nicodemus that, "That which is born of the flesh is flesh, and that which is born of spirit is spirit." He had already told Nicodemus the absolute necessity of being born again. Then came this question, "How can these things be?"

This question has been asked in all ages since the time of Jesus. Men have devised one plan after another to account for what they believe to be the new birth. Some have even gone so far as to apply the new birth to the body, making the same mistake as did Nicodemus when he asked, "Can a man enter the second time into his (Continued on page three)

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Mt. 16:24.

It was a great day for the cause of Christ and for Christianity when Jesus came, with His disciples, unto the coasts of Caesarea-Philippi. For over a year Jesus and His disciples

had been journeying together. I am satisfied that our Lord often looked upon those whom He had chosen, at least from a human point of view, and must have wondered how much they had learned, and how much they knew about Him. Now, arriving at the coasts of Caesarea-Philippi, He asks them questions to bring out, and to elicit, and to draw forth information

as to how much they knew concerning Him.

First of all, He said, "Whom do men say that I, the Son of man, am?" Immediately they answered Him, saying that some said that He was Elias, and still others referred to Him as one of the old prophets. When Jesus asked them (Continued on page two)

STUDENT DAMAGES PLYMOUTH ROCK

A Dartmouth College student was fined \$25 and given a stern warning from Judge Amedeo V. Sgarzi, in Plymouth District Court, for tampering with Plymouth Rock—the stepping stone of the Pilgrims.

The student was arrested when residents complained a young man on top of Plymouth Rock was trying to chip it with another rock.

Judge Sgarzi lectured him against damaging "a sacred rock with which the whole country is concerned."

An infinitely more sacred Rock than Plymouth Rock is the Rock of Ages, Christ Jesus. There are those who are seeking to damage that Rock with which the whole world is—or should be—concerned. They are hurling stones of denial at His atoning sacrifice. (Continued on page four)

The First Baptist Pulpit

"FOLLOWING JESUS"

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If there was more private prayer, there would be shorter prayers in public.

THE BAPTIST EXAMINER

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"Following Jesus"

(Continued from page one) as to what men thought about Him, they made answer, classifying Him with the world's greatest and the world's highest.

Now Jesus puts the question squarely to them, when He said, "But whom say ye that I am?" There may have been a little period of silence elapsed before there was any answer, or it may have been that Simon Peter immediately and abruptly spoke up, which was so characteristic of him, by saying, "Thou art the Christ, the Son of the living God."

Beloved, it was a great day for the cause of Christ when Jesus came with His disciples unto the coast of Caesarea-Philippi. Now that they know who He is, He mentions a word which He has never mentioned before. He speaks of an organization which He has never spoken of before. He makes mention of an institution that had never yet been mentioned by the Son of God. Now that they know that He is God in the flesh, He speaks those momentous words, when He said, "I will build my church; and the gates of hell shall not prevail against it."

I

"LET HIM DENY HIMSELF."

This is first and foremost. No man can put Christ first if he is thinking in terms of self. You have to get self out of the way before you can even take up the Cross of Christ and follow Him.

Self-denial is a lost art nowadays. Especially is it a lost art in Russell. We have new clothes as often as pay day comes around. We have a new automobile as often as the model changes. Our tables are loaded with food, both in and out of season. When it comes to the matter of self-denial, there isn't a person, I dare say, within this house of God, who can look God squarely in the

face and say, "Lord, I try to deny myself for You."

Beloved, before I ever preach to you I always preach to myself. Before I bring a message to you, that same message has to come to me. As I thought about this message during the past two days, I thought how little of self-denial there is in my life. I am not talking about your life now. That is between you and God. But I am satisfied that there is no more self-denial in your life than there is in mine.

Go back to the Word of God if you want an example of self-denial. Do you remember at Jerusalem that poor widow who came silently into the temple and dropped those two mites into the offering box. How much is a mite? According to the U. S. Treasury, beloved, take one silver dollar, cut it into 100 pieces; take one of these pieces and cut it into five pieces; then take two of these last pieces—two-fifths of a cent—and drop it into the offering box as you leave the house of God this morning and you will put in as much as this widow did—if you put in all you have. That is self-denial.

We have another example of self-denial in the Word of God. When John the Baptist, our Lord's great forerunner, stood one day along side the Jordan River where he had been baptizing and where the multitudes had thronged his ministry, it looked like he had become unpopular. The crowd had been weeded out and whereas there had been hundreds and thousands that had thronged the ministry of John the Baptist, even including the religious leaders of Jerusalem who had come from Jerusalem out into the wilderness to hear John preach, now there is just a handful—a mere pittance of what he had had before. Some speaking up from this small group said to Him, "The man to whom you bore witness on the other side of Jordan is now preaching. He has all the crowd, and all your followers are now His followers." John replied, "He must increase, but I must decrease." Beloved, that is self-denial.

If the spirit of self-denial had actuated every religious leader from that time down to this, there never would have been but one church in all the world. The reason for the multiplicity of churches is that men have demanded that they and their ideas be recognized. Oh, how little of self-denial we know today!

Several years ago when I was just a boy preacher, a woman, who was the head of the home by usurpation, had a family of six children. Three sons had an income in this particular year of better than \$5,000 from the sale of tobacco. One daughter had an income of nearly \$200 a month as a school teacher. They had a splendid farm and made much from the sale of many other products that was raised on the farm. In the course of events when we talked about a budget for the year, that woman acting as a spokesman for the entire family, brought in \$45 and said, "Brother Gilpin, it is a sacrifice." No, no, beloved, not a sacrifice; it was sacrilege. No self-denial there.

As the little poem says: "He smoked cigars three times a day, Ten centers, too, at that; Then gave a nickel to the church When the deacon passed the hat.

She gave one cent for mission work, Then spent two cents for

gum; Then really bowed his head and prayed: 'Oh, Lord, Thy kingdom Come.'

They sat at home and wondered why

The church did not succeed; She chewed her gum and couldn't tell; He, puzzled, smoked his weed."

Our Lord surely puts us to shame by His own example. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Our Lord laid aside all the joys of the association with the angels and the seraphs of God and came down to this world. Even the foxes of the field and the birds of the air were richer than our Lord. He who was the richest of the rich became the poorest of the poor that we who are the poorest of the poor, might become the richest of the rich. Oh, how our Lord denied Himself for us!

When I was in college, there was a boy at school who had a motto hanging on the wall in his room. It read, "I am willing to be third." After observing it for weeks, I'll never forget the day that I asked him what it meant. He said that it was a motto that his mother had given him and that his mother

THANKSGIVING

For mountains high and wooded hills,

For fern-lined dells and rippling rills

And flowers that rare fragrance spills,

I'm thankful, Lord; I'm thankful.

For furrowed fields of golden grain,

For sun and moon and silver rain,

And for the mocking bird's refrain,

I'm thankful, Lord; I'm thankful.

For peace and plenty everywhere,

For freedom's priceless atmosphere,

And love that casteth out all fear,

I'm thankful, Lord; I'm thankful.

—Etta Mai Scott

had said to put Christ first, others second, and self third.

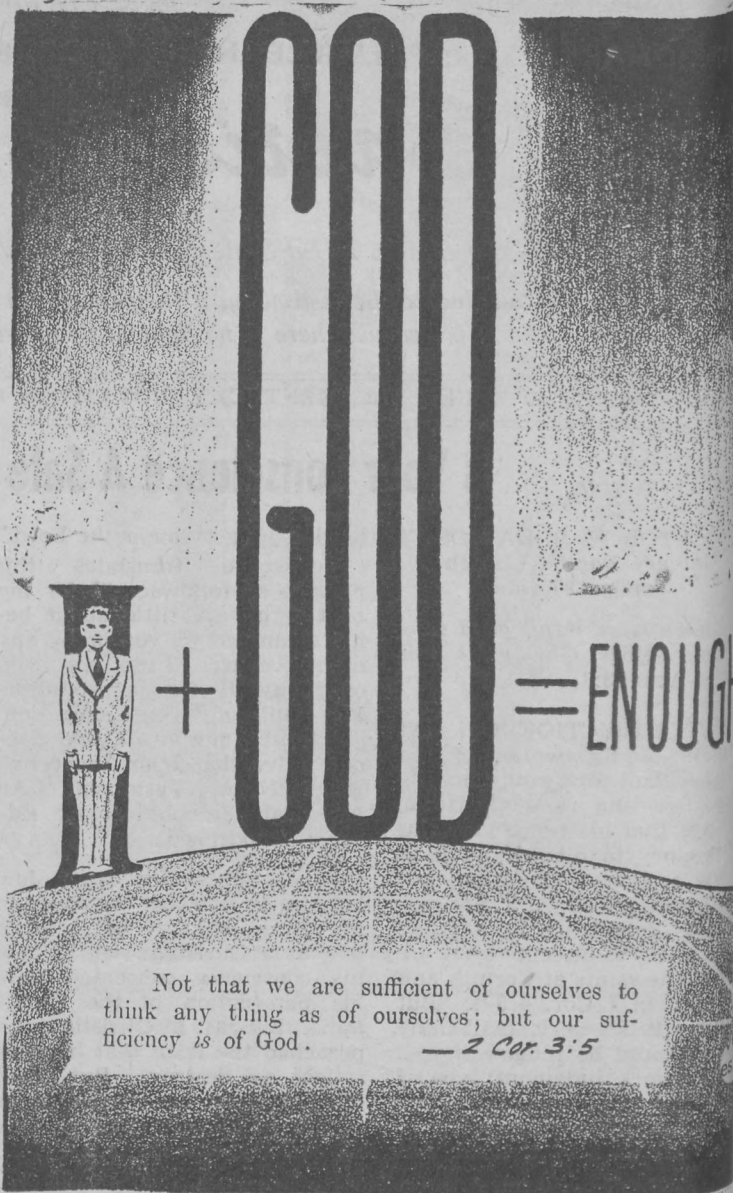
Brother, sister, you claim to be the disciple of Christ; you claim to belong to our Lord; you claim that you are a member of the church which the Lord Jesus started two thousand years ago. If you are, then His first message to you is the message of self-denial.

II

"TAKE UP HIS CROSS."

How little we do it! How little we know about it! Why even our talk concerning the Cross and cross-bearing is confused. Somebody has a pain amidship, or somebody stumbles on a stone and sprains an ankle, or somebody gets a headache, and that somebody talks about bearing his cross. That isn't a cross, beloved; that is a burden. The problems that arise in your life are not crosses. They are burdens which probably come as a result of our failure to live for Jesus Christ.

My brother, my sister, our Lord isn't talking here about bearing your burdens. He is talking about bearing His Cross.. The Cross, beloved, is



an emblem of Christianity and when He speaks about taking up His Cross, He means for us to do that which, in the providence of God, will enlarge Christ's kingdom. Bearing His Cross means to do that which will promote and promulgate the kingdom of our God.

How much do you do in that respect? We talk about making a living. We talk about holding down our job. We talk in terms of material things, but seldom do we get around to the fact that our Lord wants us to take up His Cross. When Luke recorded this, he added the word "daily." In other words, we are not to just bear the Cross of Calvary on Sunday. It is to be a seven-day-out-of-the-week task for you and me. Our business is to daily bear the Cross of Jesus Christ.

I remember reading sometime ago of one of those startling incidents that came out of the history of Asia, of some European who had been taken captive in Mohammedan lands. Because this man loved Jesus Christ, those Mohammedans did everything within their power to break the spirit of that individual. Learning that he was an architect by trade, they put him to the task of drawing plans for a Mohammedan mosque. The plans were submitted and the building was erected. When it was completed, it was found that he had drawn the plans in the shape of a cross and that they had built their church in the shape of a cross—the Cross which is hated only as Mohammedans can hate it. Of course, it meant his death.

We sing: "Must Jesus bear the cross alone, And all the world go free? No; there's a cross for everyone And there's a cross for me."

We sing this and I suppose down in our hearts we mean it a little, but then we close our song book and go out of the house of God and forget all about bearing the Cross that we

so glibly sang about within His house. Would to God brother, sister, that every man and woman here might bear the cross of Jesus daily.

III

"AND FOLLOW ME."

God didn't say for you to outline the plan of your activity. He said for you to take the outline which He has given you within His Word. He didn't say for you to determine what your course of action shall be and thus pursue it. He said for you to follow in the course of what has already been outlined and mapped out completely for you.

How ought we to follow Him? Surely we ought to follow HIM BECAUSE OF OUR DEVOTION TO HIM. Jesus said: "If ye love me, keep my commandments."—John 14:15.

"For the love of Christ constraineth us."—II Cor. 5:14. That word "constraineth" means "impells." God doesn't want any of your service because you are hoping you will go to Heaven when you die. Rather, He wants to constrain you by the blood that was shed at Calvary. I say, beloved, we ought to follow Him out of love to Him.

An idealist is devoted to his ideals. A legalist is devoted to his forms. A Monk, of whom we study in history, was devoted to chastity. History tells us of how the Greeks were devoted to beauty. The Romans were devoted to law. Would to God that it could be said of you and me that we were devoted to Jesus Christ.

We ought to follow Him because we are devoted to Him because of what He has done for us. You have no business of saying when and how you shall serve the Lord. You have no business of saying when you shall attend services. You have no business of saying when and how the cause of Christ shall be pushed onward from your standpoint. You (Continued on page three)

"Following Jesus"

(Continued from page two) business is to serve Him and follow Him as He has laid down within His Word.

Napoleon shook empires, made and remade the map of Europe at his own will and discretion, all because that his men loved him. One day it is said that they picked up a lad who was Napoleon's choicest dispatch bearer, who had been wounded, and brought him to the hospital tent. As the surgeon bent over him and began to probe in his breast to remove a bullet, he heard faint, scarcely audible words as they came from the boy's lips. Holding his head down to the boy's lips, the surgeon heard him say, "If you will probe a little deeper, you will find the Emperor there."

Oh, brother, sister, would to God that we could say the same—that the King of kings, the Lord Jesus Christ was living within us!

Beloved, we ought to follow Jesus out of love to Him. Certainly we ought to FOLLOW HIM AS HE GUIDES US. As I have said, it is not mine to lay the plans. It is not mine to say what shall be done. It is mine to follow as He shall guide.

Nothing ever thrills me from the Word of God more than for story of Moses as he led the children of Israel out of Egypt through the Red Sea and over toward Canaan. I see Moses as he led those Jews out toward the wilderness. I notice him as he comes up to the Red Sea which stood as an impassible barrier before them. He has no way of transporting those 3 million Jews across that body of water. There is the army of Pharaoh coming behind him. You can hear their shouts of war. You can see their chariots as they glistened in the sun. 400 armed iron chariots are in pursuit of Moses and these Jews. Moses was helpless from man's standpoint. I can see him as he does the best he knew to do. He said, "Stand still and see the salvation of the Lord." God said, "Moses, you have given the wrong command. Say to the children of Israel that they go forward." Immediately Moses reversed his command and issued God's command, and the last of those three million Jews, safely and dry-shod, crossed the Red Sea to victory on the other side. They were willing to follow as God led.

I have a feeling, beloved, that the most of us do so poorly in the service of God because we are not willing to follow as the Lord opens the way and leads us.

I think the secret of Paul's success was the same as was true of Moses. He wanted to preach in Asia where he had been preaching so long. He came to Mysia but the Spirit of God forbade him to preach there. He came on over to Bithynia but the Spirit of God said, "No, Paul, not here. This isn't the place to preach." He came on to Troas and during the night's time a vision appeared to him, and in that vision a man beckoned to him and said, "Come over into Macedonia, and help us." Paul did as he was told, and the Gospel was preached for the first time on the continent of Europe.

Beloved, you and I ought to follow the Lord Jesus Christ like that.

There is a poem by Ella Wheeler Wilcox which tells the story of an old blind race horse which had been retired because he was no longer able to run. He became peevish and fretful and was kept in a stall, but

through a boy's kindness the horse's confidence was won. Then the lad prepared him for a race. But let her tell it in her own words, as we read:

"The record was this when the day was done;
Rhythmic, the great blind conqueror, won.
He sped in the dark, though the sun rode high
In the cloudless arch of an August sky.
He knew not where his feet should fall,
To the eye of the driver he trusted all:
And he trusted the hand on the line, and he knew,
The hand on the whip was love's hand too.
Strength and courage, faith and speed,
These won the day for the brave blind steed.
'Great is the lesson, O mortal blind;
Christ is your Master, His whip is kind;
Trust in His wisdom, though dark be the night,
And the hand of the Saviour will guide you aright
Faith and courage, and an even pace,
With God's eye guiding, will win the race.'"

My text says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." May the Spirit of God enable you, as God's child, to do this.

There may be someone here who is lost and knows not the Lord Jesus. You say, "Brother Gilpin, where is there anything in that for me?" Listen, how about you just taking God at His Word and just believe what God says?

Out in San Diego, California, an advertising agent put an automobile up in a prominent place in his display lot to sell it, and he put over the top of it a sign which read, "You can steal this one from us." That night somebody did just that. They took him at his word. The next day the agent reported it to the police. Now why didn't he say what he meant, and mean what he said?

Beloved, you don't have to worry about what God says. God says what He means and means what He says. God says to you, sinner friend, that you are to believe the Gospel that Jesus Christ died for your sins and He will save you. May God help you to take Him at His Word this morning and follow Him.

May God bless you!



THANK GOD

If every little bird that sings,
A blessing to the Master wings;
If every little flower that grows,
A sweet perfume of gladness shows;
And lake, and brook, and rushing rills,
The cattle on a thousand hills,
The fleecy clouds up in the sky,
Are telling of the Lord on high,
And nature in a thousand ways
Is crying out in matchless praise,
Then mortal man from sin set free,
To live throughout eternity,
Should shout—"Thank God."
— M. E. Dettlerline



The crosses we fear are heavier than the crosses we bear.

He who receives scars for Christ here will wear stars with Christ there.

The cross is no longer a cross where there is no self to suffer under it.

"These Things"

(Continued from page one) mother's womb and be born?" These present day teachers do not say that the body can be born again by the natural birth, but they say that the new birth is baptism, thereby making the body to be born again. I do not suppose that anyone will attempt to deny that the body is baptized. Then if the body is baptized, and if baptism is the new birth, then the body is born again and has spiritual life. But that this cannot be true can be seen from the words of Jesus "That which is born of flesh is flesh." And the words of Paul, "It is the spirit that quickeneth, the flesh profiteth nothing." So we see that the new birth is not speaking of something done with the body.

But why so much confusion on this point? Why don't we look for the answer to this question in the words of Jesus to Nicodemus?

Did this question go unanswered? Did Jesus tell Nicodemus the answer? Let us see.

Question: "How can these things be?"

Answer: "Are you a master of Israel and knowest not these things—As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on him shall not perish but have eternal life."

So we see that the answer is clear. Not a word about baptism; not a word about a good life; not a word about good works, but "whosoever believeth" does not perish but lives. Birth produces life. To be born again means to live, to have life. He that believeth is born again. Is this the teaching in John 3:14? Yes we know it is because John who quotes the words of Jesus in John 3:14 to 16 says in I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God."

So we repeat the question: "How can these things be?"

We repeat the answer: Believe on the Son of God and live. How plain, when we take the Bible as it reads.

—Willis Everman, Greenup, Ky.



THE MODERN DIVINE HEALING RACKET

The present day wave of "Divine Healing" is rank heresy. Nothing today is doing greater injury to the cause of Christ.

The four men who brought to Jesus the palsied man and let him down through the roof picked the patient, and no "healing card" or ticket had to be issued.

Throughout the ministry of the Lord and His Apostles the people picked the patients, picked them at random, brought them to Christ and His Apostles, and they all went away healed.

During the first 2,500 years of the Bible record there were but 7 miracles, not a single one of them being performed by a human being.

Beginning with Moses and Aaron God worked some few and far between miracles at the hands of men.

In the Bible record both God and the devil perform miracles. (Exodus 7:10-12).

Nobody but an Apostle can impart the Holy Spirit by the laying on of hands, and the Apostles have no successors. Here is God's own description of anybody who today professes the power of Apostolic miracles of healing.

"For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ.

And no marvel; for Satan

THE CLOSED ROAD

"He led them forth by the right way."

--Psalm 107:7

Is the road closed

That thou hadst longed to tread,
Thine eyes had followed with wistful gaze?
So fair it looked to thee
Stretching invitingly by pleasant ways.

Now it is closed.

Stopped are thy hasting feet;
Forces thou canst not meet do thee
withstand.

Beat not, importunate,
Upon the fast-shut gate with urgent
hand,--

God closed that road:

He saw the precipice
Ahead, the deep abyss thou couldst not see,
And in His mercy rare
Stayed thee from entering there, closed it
to thee.

In his good time

Shall be made plain to thee
What now thou dost not see; hope thou in
God,
Some day thy heart shall raise
A song of thankful praise for that closed
road.

A. M. Chambers

himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Cor. 11:13-15).

Satan makes himself into an angel of light. Satan makes his ministers to appear as ministers of righteousness. And Satan performs miracles to witness his lies, and makes them appear as the miracles of God. Read Eph. 4:14, and beware of being tossed about by every wind of doctrine, by men whose purpose is to deceive you.

—The Voice



THERE ARE NO "SACRAMENTS"

Roman Catholics, and some others, teach that there are certain things, as baptism, which are "sacraments," or acts that are channels of grace. They admit that salvation is by grace, but insist that God's grace is mediated to man through the means of acts of obedience. This is an old error and very popular, because it maintains the form and outward sound of Scriptural truth, but denies the heart of it. It is the error against which the Book of Galatians, especially, was written.

However, the fallacy of it is clearly seen in such Scriptures as Romans 3:24: "Being justified freely by his grace," etc. Not only is it said that we are justified (declared righteous) by His grace, but the means of justification are administered "freely." Grace is not conditioned at all on what man does. Williams' translation of Romans 11:6 shows this clearly: If it is by His unmerited favor (grace),

it is not at all conditioned on what they have done." Grace is always based upon faith. Law is always based upon human works. Salvation "by grace through faith," (Eph. 2:8) always gives peace and assurance to those who know it, but the requirement of law for human works begets fear. Thank God, there is "One Mediator between God and men, the man Christ Jesus." (I Tim. 2:5).

—The Clarion



That which we have given up for Christ is not forfeited but transferred.

The cross is easier to him who takes it up than him who drags it along.

We have fallen upon an evil time if we are found glorifying in Christ's cross for us, while we shrink from taking up the cross for Him.



Predestination

(Continued from page one)

first chapter I am lifted upon the very heights of God's predestinating grace and counsel!

"Whatever, therefore, is declared in the Scripture concerning predestination, we must be cautious not to withhold from believers, lest we appear either to defend them of the favor of their God, or to reprove and censure the Holy Spirit for publishing what it would be useful by any means to suppress"

(Continued on page four)

DON'T TREAT US THIS WAY!



During this year some who have been liberal supporters in the past, have figuratively "laid down on us." Accordingly, ours has been a greater struggle this year than ever before. Remember us with your Thanksgiving offering.

Plymouth Rock

(Continued from page one)
The Judge of all the earth is not interfering just now, for this is the age of grace, not the day of judgment. But they certainly are being warned! "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" — that is, "accursed, our Lord cometh." (I Cor. 16:22). All His critics shall meet Him in judgment.

If Plymouth Rock can be called, "the stepping stone of the Pilgrims," the Rock of Ages, Christ Jesus, can be called: "The stepping stone of the heavenly Pilgrims!" For He is the Rock on which the Church is founded. "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11).

That Rock was cleft for us at Calvary. Now each person acknowledging Him as Saviour and Lord can say: "Rock of Ages, cleft for me, Lo, I hide myself in Thee."

If essential deity were not His, and if He were not virgin-born, how could He be the Rock of Ages, and the Saviour of mankind? —Now



Conscience

(Continued from page one)
What is right and what is wrong, then there can be no standard of right, as conscience is a creature of education and discipline; and no two men have educated and disciplined their consciences alike.

Man must develop his conscience. He must educate and discipline it according to the Word of God, but man can never develop a perfect conscience, no matter how hard he tries; for man is depraved and he will have a depraved conscience. Man is an imperfect creature, at best, and he has an imperfect conscience. "Who can bring a clean thing out of an unclean? Not one." (Job 14:4).

A depraved and imperfect conscience can never be a perfect or safe guide; yet man needs a perfect and a safe guide. Man at his best is a sinner. Even the saved are sinners saved BY THE GRACE OF GOD. Sin has effected every faculty of the human being. The Scriptures paint a very sad picture of fallen man. We are told that the heart of man is "De-

ceitful and desperately wicked" (Jeremiah 17:9). The mouth is full of cursing and bitterness, the feet are swift to shed blood, there is no fear of God before their eyes—Romans 3:13-15,18). How can such a person have a conscience that is safe to follow?

III. IS CONSCIENCE A SAFE GUIDE? This is an important question, a question that has been badly misunderstood. We hear the expression: "If a person will only follow his conscience, he will be all right." A bigger falsehood has never been uttered. A person who follows nothing safer than his conscience will finally wake up in hell! You may be sincere in believing that your conscience is a safe guide, but SINCERITY DOES NOT MAKE A THING RIGHT!

Paul was following his conscience when he took charge of the coats of those who stoned Stephen for preaching the Gospel, Acts 7:58, and when he persecuted the Church of God at Jerusalem, etc., (I Tim. 1:13; I Cor. 15:9). Thank God, he was led to see his mistake; but it was not his conscience but the Holy Spirit that did it.

Conscience cannot be a safe guide because there are many kinds of consciences. The Scriptures speak of a "Weak conscience"—(I Cor. 8:7,12), and a "Seared conscience"—(I Tim. 4:2), and "Evil conscience"—(Heb. 10:22), as well as a "Good conscience" (I Peter 3:16). Since this is true, how can anyone say that conscience can be a safe guide? Some men have an "Evil conscience." Shall they accept their evil conscience as a guide? Others have a "Seared conscience." Shall they follow a seared, callous, unfeeling—conscience? To do so is nothing more or less than "the blind leading the blind."

IV. WHAT IS A SAFE GUIDE? This is not a very hard question to answer. The Bible speaks plainly on this subject: In Psalms 119:105, we are told: "Thy Word is a lamp unto my feet, and a light unto my path." In Psalms 119:9, we read: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." Again Psalms 119:11 says: "Thy Word have I hid in mine heart, that I might not sin against thee."

Paul, writing in Timothy, says: "All Scripture is given by inspiration of God (God breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"—

(II Tim. 3:16-17). If we believe the Scripture, we are compelled to admit that Paul, writing under the inspiration of the Holy Spirit, says that the Scriptures are a sufficient rule of faith and practice in all religious matters.

The Psalmist says: "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple"—(Psalms 19:7). How much more evidence do we require before we acknowledge that the Bible is a safe guide?

The Holy Spirit is a safe guide. He is an infallible Leader. John 16:12-13 says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will GUIDE you into all truth: — for he will show you things to come."

The Holy Spirit will guide us into all truth. This is why the Epistles have so much to say of matters that were barely mentioned in the Gospel according to Matthew, Mark, Luke and John. The saints and the churches would be much the poorer in spiritual matters had not the Holy Spirit have led the writers of the Epistles into all truth.

The Holy Spirit is an infallible teacher and the Scriptures are an infallible rule book. If we trust the Holy Spirit to lead us into all truth, we will be surprised ourselves; and others will be surprised by what we

ANTHEM TO GOD FOR AUTUMN

Fields of countless corn shocks,
All in perfect line,
Like a guard of soldiers,
Tall and straight and fine.
Pumpkins piled beside them.
Orange-colored shapes,
Frost-killed vines a trailing,
Like torn and tattered drapes.
A pheasant comes a flying—
A streak of gorgeous hue—
Blending with the sunset
Of multicolors, too.
In the distant wood lot
A squirrel climbs the trees,
While leaves of gold and crimson
Are trembling in the breeze.
Oh, when it comes to Autumn
Is there not special reason
For praising God for beauties
Of this specially lovely season?
—Roy J. Wilkins

find in the Word of God.
In I John 2:27, we are told that the Holy Spirit will teach us all things. Oh, that we would seek to know more of the blessed old Book! With an infallible Teacher in the Person of the Holy Spirit, we have no need for conscience to be our guide—if it were a safe one—which it is not!

We have already shown that the consciences of men are not the same in education, discipline, etc. If we should be guided by our conscience, there would be as many guides as there are men, and no two guides would hold the same standard. There are WEAK consciences, SEARED consciences, and EVIL consciences, as well as GOOD consciences; and even a GOOD CONSCIENCE is not a safe guide according to the Word of God.

May God enable us to accept His Word and His Spirit as our guide through this world which is not a friend to grace to help us on to God.

The Hymn writer wrote: "Where He leads me I will follow." Will you say the same this morning? God help you to say it and do it.

Predestination

(Continued from page three)
(John Calvin). "Whoever, therefore, endeavours to raise prejudices against the doctrine of predestination, openly reproaches God, as though something had inconsiderately escaped from Him that is pernicious to the Church." (Calvin). ARE WE TO CHOOSE WHAT PART OF HOLY WRIT WE SHALL BELIEVE AND WHAT PART WE WOULD LIKE TO HEAR PREACHED? Do we know more than the Holy Ghost Who wrote this Book?

I. The Definition of Predestination

With what miserable malice this holy doctrine has been misrepresented! John Wesley, in "Methodist Doctrinal Tracts," falsely represents predestination as: "There are suppose twenty men, ten are ordained to be saved do what they may, and ten are ordained to be damned do what they can." This is altogether in error.

Let me here offer three thoughts on this hated word.

1. The TEACHING of the word.
2. The TRANSLATION of the word.
3. The TRACING of the word.

1. The TEACHING of the word, predestination.

The word itself means: "To mark off beforehand" (C. I. Scofield). "To limit in advance," to "predestinate" (Jas. Strong).

2. The TRANSLATION of the word, predestination.

It is translated: "DETERMINE BEFORE" in Acts 4:28. It is translated: "ORDAIN" in I Cor. 2:7.

3. The TRACING of the word, predestination.

It comes from two words in the original. It means, 1. "FORE —IN FRONT OF PRIOR." It is translated: "Before," as in Matt. 5:12, where it speaks of "The prophets, which were BEFORE you." Also so translated in Gal. 1:17 where Paul speaks of those who were apostles "BEFORE" him.

It means: "To mark out, bound, figuratively to appoint, decree, specify." It is translated: "DECLARE" in Rom. 1:4. Christ is "DECLARED" to be the Son of God by His resurrection. It is translated: "DETERMINE" in Acts 2:23, Luke 22:22, Acts 11:29 and 17:26. Briefly these references tell us of Christ that it was the "determinate" counsel that He would be crucified; that He went to the cross "as it was "DETERMINED," and of the disciples that they "DETERMINED" to send relief to poor brethren in Jerusalem; and that God has "DETERMINED" the times and the habitations of the nations.

Again the word is translated: "LIMIT" in Heb. 4:7.

The word is translated: "ORDAIN" in Acts 10:42 and 17:31. Jesus Christ is ordained to be the Judge of all men at the last day.

Summing these thoughts up we would say: "Predestination is the free choice of God wherein He, according to His own will, and to the praise of the glory of His grace, did before the foundation of the world mark out those of sinful mankind whom He would save and the means thereto.

II. The Doctrine of Predestination

We are now about to lift the lid from off the ark of God's hidden counsels. Let us be sure that we are true priests and Levites! (See Calvin's Institutes, Vol. II. p. 172). Do

not come with idle curiosity expecting an answer to every question. The judgments of God are "unsearchable" and His ways "past finding out" (Rom. 11:33) and "and are you come to investigate them?" (Augustine).

1. Predestination is PERSONAL.

Read Romans 8:28-30 and see how individualistic, inclusive and exclusive is God's predestination. That it is to INDIVIDUALS see how it says: "And we know that all things work together for good to THEM that love God, to THEM who are called according to His purpose; for WHOM He did foreknow, He also did predestinate and WHOM He did predestinate THEM He also called and WHOM He called THEM He also justified and WHOM He justified, THEM He also glorified." Is God the Holy Ghost not speaking of individuals here? And see how inclusive this is: Whom He foreknew He predestinated and whom He predestinated He called, He justified, He glorified. EVERY ONE of them! It does not say that whom He predestinated, SOME of them He justified and glorified, but ALL of them. And see how exclusive is God's predestination! It refers to THEM ONLY. NO ONE ELSE. Listen again. Whom He foreknew, THEM He predestinated and whom He predestinated THEM He called . . . NO ONE ELSE. Is that not what my text here says?

This answers that theory that God merely predestinated that all who believe in His Son should have eternal life, but this would be predestinating a PLAN instead of PEOPLE. This also answers the theory that God has predestinated all men to be saved if He has, then all men will be "called, justified" and "glorified" (Rom. 8:29).

So personal is this predestination that their names were written down in the Lamb's book of life before the world were framed (Rev. 13:8), and Jesus Christ said: "I know whom I have chosen" (John 13:18). That is personal!

2. Predestination is PRACTICAL.

This should answer the objection: "Why preach then?" "Why repent?" God has predestinated MEANS as well as the END. God will save whom He will, but it pleases God by the "foolishness of preaching to save them that believe" (I Cor. 1:21).

Who can read I Cor. 12 and Eph. 4:11-12 and not perceive that predestination organizes the church, places each officer and member and grants each gift, and to what end? To the salvation of the elect! These are MEANS that God has predestinated. This is a very practical doctrine!

In reaching the elect God has predestinated the means of their repentance (II Tim. 2:23); believing in Christ (Acts 13:48); their SANCTIFICATION (I Peter 1:2) and OBEDIENCE and GOOD WORKS (Eph. 2:10). Look up every one of these practical doctrines and you will discover that they are associated with predestination and election!

Since God has ordained means as the only evidence that we are among the elect and we cannot look into His secret counsels, PROVE YOUR PREDESTINATION OF GOD by repenting of your sins against the Almighty, believe only in Jesus Christ for eternal salvation, be baptized and walk in newness of life. "BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED!" (Acts 16:31).